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Case Studies
in
East Bay Religious Education

by

William Mason Frost
B.A., University of Redlands, 1932

Thesis

Submitted in the Department
of Religious Education, in
partial fulfillment of the
requirements for the degree
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I.

Reasons For Changing Educational Methods

Education is changing today more rapidly than ever before. In our public schools, we witness not only a tremendous increase in enrollment, equipment, and trained staffs, but in the actual content of the subjects taught and the methods used.

Why has this great change come about?

"Speaking generally, because the present civilization demands a richer content, but an additional reason is that we are studying the question with increasing knowledge and with less respect for mere tradition."¹

Not only is content changing, but the aims are entirely changed. Formerly, the teacher had no aim except the text-books, and these were well established by tradition. The teacher felt her duty was accomplished when the children could recite the lesson. Today, the more advanced teachers are concerned with public questions and social trends, and are trying to teach in the light of pressing public needs.

In the early days of our country, the home and community made up almost the whole of life. Clothing, food, and other necessities of life were products of the home and neighborhood. With all these activities

1. Kilpatrick, Foundations of Method - Page 251

going on close at hand, children were early introduced to life itself. Not only were children taught to acquire certain skills, but they also learned needed social attitudes and insights which necessity forced upon them by actual contact with life.

Today, in contrast, we have a great mass of children, who are merely onlookers, taking no part in the serious life of their parents. Where formerly they were economic assets, they are now economic drones. This means that a generation of children is coming into maturity without the proper sense of responsibility and an understanding of the social demands that will be placed upon them.

In short, for many years the educational agencies have found it necessary more and more to take up the teaching of attitudes and responsibilities which once were taught in the home. A clear understanding of this change which has come about in the home life of the child, caused mainly by the changing of life itself through science and invention, has brought the educational agencies to the realization that their main function is to furnish the life situations for the development and enrichment of the lives of children.

A further reason for our educational program being changed is the development of new theories in the field of psychology. Recent findings in this field

teachers, mass evangelism, services of worship, and a few philanthropic and other activities called 'service'. The Bible, a vastly complex thing, is at the centre, and it holds its position there by virtue of a non-educational position, and because the dynamic relations of the different parts of the Scriptures to human character have been tested. An unaltered tradition is the main control." 3.

However, confusions have increased in recent years, and tremendous effort is now exerted by a few, in particular the International Council of Religious Education, to produce a comprehensive program for the development of Christian character, "but it is undeniable that obviously needed reforms have encountered tremendous inertia in both the leaders and the led; that the level of teaching, with few exceptions, is low; that as yet, we have no means of making it reasonably possible or probable that the individual pupil will become ready for the life issues that are ahead of him, or that any church as a whole is being trained to recognize or handle the major problems of the Kingdom of God, as they rise. Though the church school is improving, uncertainty and unsteadiness as to the main functions of churches

3. Geo. A. Coe, What is Christian Education - Page 14
4. Geo. A. Coe, What is Christian Education - Page 15

III.

Reason For The Failure Of The Church's Educational Program

In treating this subject, Coe in his discussion of the question in his book, "What Is Christian Education", has been followed closely because of his clear statement of the facts. Also, his position in the field of Religious Education gives authority to his statements.

"The theory that has controlled Christian education is that there is a body of most important truth which is to be handed on by the church from generation to generation to the end of the world."⁵ Is this an effective method?

Transmissive education tends to hand on what is good, without perpetuating the defects of the present culture. So, we select for teaching purposes the finer specimens of humanity and present them as the true reality. This means that there will also be an omission of defects which are supposed to block off the channels through which they might transmit themselves. But this is not possible. The pupil knows us in a thousand ways that we cannot control. We may teach that Christians do not grasp for worldly possessions,

5. What Is Christian Education, Coe, p. 35

but the child knows they do, through his many contacts with us. We may illustrate the Christian spirit by a hero or a saint, but the pupil assumes through his contact with us that the picture represents something remote and unusual, and not Christianity as a present, going practical concern. The result is that the sentimental effect of our teaching is counteracted by the more practical contacts with the world.

Further than this, by failing to mention the defects, we are building up a state of mind in the pupil which will make him receptive to the defects as well as the good things of Christianity; that is, all things that go under the name of Christian are assumed to be good. The learner receives no training in the analysis of situations. Every defect in our church life thus is allowed to perpetuate itself from generation to generation, the pupils being taught to be loyal without being taught to discriminate. Transmissive education is very adept in handing on our sins of omission.

When men believed that coercing the body could control the mind, physical force was used to propagate faith and culture. When it was perceived that force did not accomplish what was expected of it, compulsion by supposedly logical demonstration, habituation through repetition, and restraint through fear were used by the Catholics.

Protestant education gave up both physical and psychological compulsion and has fallen into the use of evasion such as the following:

- a. Pupils are invited to examine the evidence, but they must arrive at the preconceived beliefs of the teacher or suffer social displeasure.
 - b. The Bible and biblical characters are presented in a favorable light without a consideration of the defects.
 - c. Scriptures are used in worship as though all were of equal fact, with the result of confusing actual events with imagined ones.
 - d. What may be called emotional subreption is resorted to; that is, causing the pupil to believe that a doctrine that has been historically associated with an experience that is valuable to him is essentially one with the experience.
 - e. There is habitual use, especially in worship, of the phrases and the formulae of obsolete or obsolescent beliefs and attitudes, with no warning that this is the fact.
 - f. Our faith is stated in the presence of the laity or of the young in terms so general as to conceal issues known by theologians to be there. By the use of euphuistic generalities, we may avoid controversy, but we also become characterless.
-

g. Suggestion is used in such a way as to promote an institutional loyalty that is narrower than we should be willing to openly defend. Much talk about our church, coupled with silence about other bodies of Christians, has remarkable power to keep the horizon from enlarging.^{6.}

These evasions will be found almost universally in Protestant religious education. They do not occur because of our human fallibility or carelessness, but are a direct result of the assumed necessity of making the transmission idea work under modern conditions. It is obvious that any method which depends upon coercion or evasion is neither valid nor effective.

Transmissive education, confident that it has the truth, does not feel the need of a rigorous analysis of changing conditions. The teacher's thought is naturally about bringing the past into the present, rather than upon the forces at work in the immediate environment. As a result, we have teachers chosen because they know the doctrines rather than because they can teach. This fact alone is enough to explain the low standard and ineffectiveness of present day religious education.

A more subtle and less obvious result of the transmissive method is that, while trying to make men obedient to God, they are in actuality being made

6. What Is Christian Education, Coe, p. 51

subject to other men. The content of the curriculum has been selected, organized, and interpreted by men like the learner himself. The mistakes as well as the wisdom of these men are superimposed upon the learner as a standard, so that if the learner conforms, as is hoped he will, he becomes subject to his teachers.

"When critics asked why it was that the World War could occur in the western world, which already had had the gospel of peace before it for centuries, defenders of the faith were quick to reply, 'Christianity never has been tried'. Never has been tried. That is, the church of each generation, when it supposed it was transmitting the revelation of God that is in Jesus, actually transmitted its own half-blind and faulty ways."

IV.

The New Religious Education

The world of today is an ever shrinking world, in which nations are being drawn closer together, by science and invention. It is a world of complex social organization, of scientific law, of extended democracy, and of higher ideals. It is a world to be mastered and enjoyed. Into this world comes the child with the same native equipment of a child born 50,000 years ago. It would be convenient if learning could be inherited, but this does not take place. Teaching is necessary.

"Our duty as Christian educators is to help our children face the facts of the world today and master the technique of living on the Christian level."⁸

The New Creative Religious Education is trying to live up to this high idea in the following ways:

a. All education has long been under the thrall of tedious methods of learning by recitation, memorizing, and questioning and answers. With the new psychology and a clearer view of child psychology, has come the belief that the children get the most value out of things in which they are interested. The old monotonous forms of education which had neither interest nor meaning for the child are giving way to methods and materials which are of interest and within the

comprehension of the child.

b. The New Religious Education deals with the whole life of the child. This means a wide variety of courses and topics. It means that the problems discussed will be closely connected with the everyday life of the child. Religion can no longer be thought of by the pupil as a remote compartment in his life for which he has a sentimental feeling but which has no living part in his life.

c. The old revivalistic appeal was ineffective because it was entirely emotion. Today, there is a tendency to go to the intellectual extreme. Recently, it has been discovered that the child also expresses himself through bodily action. The New Religious Education utilizes all three, so that the experience of the child may be complete. The emotional, intellectual, and bodily activity experiences are woven together to form the complete experience.

d. Christian character is not taught from a textbook. Character is the by-product of Christian action. Children do the very same kind and quality of friendly service carried on by adults. They share in the planning of and take part in programs that are within their ability and understanding. Learning to be a Christian and being a Christian are one and the same

.....

e. Formerly, education attempted to make adults of children and expected them to have an adult view of religion. Now, educators realize that a child is a child and must gradually be brought into the richer and fuller Christian life. Preparation is through the present experiences of the child and not through those of an adult.

f. Science is viewed as giving a method of co-operating with God, and religion is to furnish the purpose and motive for helping Him.

g. The child is not in the class of animals who must be trained before being of any use to the world. They are rather viewed as Junior partners in the Christian enterprise.

h. Religious education is not merely teaching children principles of living today, nor is it merely teaching them to base their lives on the experience of the past, although it takes both of these into account. It is, primarily, experience in living on a higher plane. It is living the life of service, not merely learning about it.

V.

What Creative Education Might Do For The Church

One of the chief causes of spiritual suffocation in the church is institutionalism. But we must have institutions, because we must have some organization for continuous efficient work. "Institutions, however, have an inherent gravitation away from creativity toward self-imitation. Precedents, the product of a particular time, place, and state of mind, become controlling assumptions, as though they were the eternal truth, the will of God, or a finished creation."⁹.

However, this condition need not exist in the church. There is nothing in Christianity which dooms it to maintenance of the Status Quo. Nothing could be more Christian than a continuous self-testing and judging of results which is the method of creative education. By this method, the church may become progressive and vital, with no fear of the staleness of institutionalism.

It is recognized by most people that something should be done to unite the numerous "isms" of Protestant Churches. There is reason to believe that this church union movement is motivated by a sense of the

present conditions, rather

 J. Geo. A. Coe, What is Christian Education - Page 310

than a clear analysis of the situation which has weakened the church. It is true that a united church would be impressive by reason of its size, but there is no reason to believe that the spiritual power of the church would be increased. In fact, the denominations by united forces would only be pooling their spiritual inefficiencies without touching the real difficulty.

"What we need is purposeful activity, but purposing includes discriminating thought. In the atmosphere of creative spiritual life, inquiry thrives, because problems are felt, because precedents are known to be insufficient as guides, because the whole personality is stirred."¹⁰.

Because the church has not used the creative method, it has turned the mind of each denomination upon its own self as a standard for itself. This ingrained attitude drags down our aspiration for a wider fellowship. In fact, when we are forced to unite because of individual weakness, union becomes dangerous, for the numerical strength of the united church will only perpetuate more effectively the evils of the past.

"The key to the situation is Christian education. A creative type of it, giving form and effect to our professed principle of personality, and there-

10. Geo. A. Coe, What is Christian Education - Page 244

Chapter II.

"Case Studies".

Plan of This Study

In an attempt to discover actual conditions in Religious Education among the more progressive teachers, a book of "Case Studies of Present Day Religious Teaching" has been compiled by Hugh Hartshorne and Elsa Lotz. Observations were made of 150 teaching situations and evaluated by criteria set up by the authors.

"The point of view from which this study was made is that which is becoming more and more explicit in the liberal movement. Appraisals of the work of present-day classrooms are made in the light of criteria which would be acceptable to outstanding leaders of this movement."¹

The criteria used are embodied in the following statements which were used as a guide:

1. The pupils show increasing respect for one another and for those with whom their activities bring them into real or imaginative contact.
2. The pupils are in real situations and are responding to the situations rather than to the teacher, for it is the function of the teacher to bring the pupils into vital relationship with these situations.
3. The situation while continuous with out-of-school situations, is simplified so as to make possible the maximum freedom of the child without confusion or disaster.
4. The pupils view the situation objectively rather than through their prejudices and emotions.
5. Those phases of experience which are primarily acts of appreciation are so handled as to permit the children to make their own evaluations and to compare their judgments with those of others.

1. "Case Studies of Present Day Religious Teaching", Preface - Hartshorne and Lotz.

CASE A

JUNIOR HIGH BOYS

This report is given as an illustration of a class in action over a period of time. This particular class of ninth grade boys in the Junior High Department was chosen because the writer has been their teacher for two years, and department superintendent for a year. The advantage of being in close contact with the boys in making a study is obvious. However, it also has its difficulties. In the first place, it is physically impossible to write down what is said while leading a discussion. This means that the recording must be done after the class period is over. In the second place, to view the situation, objectively, in which one has a vital part, is also well nigh impossible. Because of these difficulties, no attempt has been made to picture the actual class discussion, but rather to follow through the main trends of thought and general reactions of the class.

The Church School has the boys for one hour and twenty minutes on Sunday morning. The first thirty minutes are spent in a worship service, in which reverence and dignity are emphasized, in an attempt to produce a vital appreciation of the Spiritual in this formative period of life.

The Worship service is held in a beautiful little

of the latter information had to be supplied by the teacher.

Second Sunday.

The early life of Jesus was considered, including such subjects as Jesus' parentage, his probable training, and the visit to Jerusalem at the age of twelve. It was thought wise to ask the boys at the close of the lesson what they were most interested in learning about the life of Jesus. Many questions were listed on the board. All of them were inquiries regarding the miracle of Jesus. No attempt was made to answer them, but the teacher promised to take them up fully during the course.

Third Sunday.

The pupils' text was now brought into use. Passages were read by the pupils and discussed concerning the Life and Message of John the Baptist. It was pointed out that John was preaching repentance for a great event which was about to take place.

Fourth Sunday.

The Baptism and temptations of Jesus were studied from the pupils' text. They were explained as a spiritual temptation to use power instead of love to overcome the world.

Fifth Sunday.

Following the pupils' text, the first part of Jesus'

ministry was read and talked about. It was pointed out that Jesus' first message was the same as John's. During the session the teacher was reminded that he had promised to tell them about the miracles; so he promised to consider them on the following Sunday.

Sixth Sunday.

In keeping with the previous Sunday's promise, the miracles of Jesus were considered. They were divided into healing and nature miracles. A naturalistic explanation was supplied by the pupils, accrediting their seemingly miraculous nature to the personality of Jesus.

Seventh Sunday.

Returning to the pupils' text book, the disciples were listed and the nature of their work noted.

Eighth Sunday.

By this time the teacher had developed a desire to do a more creative piece of work with the class. With this in mind, he suggested that the class consider the qualities of a great man. The following two lists re-

LINCOLN

Great mind
Slavery
Preserved the Union
Character
Honest

ROOSEVELT

Work
16th Amendment
Leadership
Popular

compile a list which would include all the qualities necessary for a great man. The following was the result:

Overcome opposition	Broad-minded
Character	Popularity
Self-control	Personality
Good mind	Money
Leadership	Narrow-minded
Honesty	

After careful consideration, the group decided to cross out popularity, money, and narrow-minded. They could

sult would be.

Ninth Sunday.

Personality and character were discussed. It was decided that both should be included in the list.

Tenth Sunday.

The teacher suggested that the pupils measure Jesus against these standards that had been set up. Illustrations from the life of Jesus were used to prove that He had all the qualities on our list. The class discovered that they had not included religion or Christian in their list, so the next session was to be devoted to defining these two terms.

Eleventh Sunday.

Religion was defined and compared with Christianity. Religion was considered as a belief in a way of living,

and a theory about how the universe was created and how it is controlled today by God. Christianity was agreed to be the same as the above, but the beliefs must be in accordance with the teachings of Jesus.

Twelfth Sunday.

The discussion of the preceding Sunday was continued. It was agreed that a great man should have a religion, but they could not agree that he should be a Christian. The class was not sure of what it meant to be a Christian. The question was asked, "How do we know that Jesus ever lived or that we can believe what the Bible says about him?"

Thirteenth Sunday.

In an attempt to answer the question of the previous Sunday, the teacher told them briefly of the witnesses to the life and teachings of Jesus, both in the New Testament and other sources.

Fourteenth Sunday.

Continuing the same discussion, the gospels were compared. The teacher said little about the Gospel of John. He was asked about it. In attempting to give an appreciation of the book, the teacher outlined the Logos doctrine of creation in the first chapter. The class wanted to know how this compared with the scientific beliefs. The Associate teacher volunteered to furnish the scientific material.



Fifteenth Sunday.

The associate teacher gave an outline of the scientific theory of creation. It was discovered by the class discussion that there was no conflict between the Christian and scientific views of creation.

Sixteenth Sunday.

A review, in the presence of the Director of Religious Education.

After the Sunday of the review, the teacher was absent from the class for several Sundays substituting in other classes. During this time, the associate teacher took up the final days of Jesus' life, including the crucifixion and resurrection. The Sunday the teacher returned, he brought with him an armload of books and lessons, for presentation to the class in hopes that the class would choose one as a basis for discussion for the remainder of the year.

The subject of great men which had previously been discussed was obviously still in their minds, for the unanimous vote was to study the lives of great men. The teacher commented that it wouldn't be very interesting for them to listen to him tell somebody's biography every Sunday, and it was very improbable that the class would go to the trouble of looking up material each week as a basis for discussion. A moment of silence followed, broken by

The teacher feels very useless as a teacher, in the orthodox sense of the term and is really very happy at his demotion to a common member of the class, a position for which he has been striving for two years.

APPRAISAL OF COURSE OF TIME OF REVIEW, USING THE CRITERIA OF HARTSHORN AND LOTZ

I. Respect for Personality.

1. The pupils respected the personality of each other except in the case of two boys, who by their disrupting of the class, brought upon themselves the ill-will of the group. This difficulty has been decreasing gradually, because of the realization on the part of one boy that he is doing a childish thing, and an unexplainable change on the part of the other boy.
2. The class has had little opportunity to discuss outside groups. However, they serve as ushers and deacons in the worship service which is a form of outside service, and might be taken as a form of showing respect for other groups in the Church School.
3. The teacher tries his best to show the proper respect toward the personality of his pupils, but the size of the class sometimes makes it necessary to use harsh measures in maintaining order.
4. As a rule, the pupils show proper respect for their

CASE II

WEEK-DAY CHURCH SCHOOL

At 2:30 the observer reached the building and sat down in a corner of the Sunday School room. Shortly, a white boy and girl and a negro girl rushed in. The two girls started to tease the boy, saying he was only in the first grade and should be in the earlier group which was then in session in another part of the building. The boy assured them he was in the high fourth and emphasized his arguments by driving the girls out of the room. This entertainment being over, the observer decided to take a walk around the building. Just as he rounded the corner of the building, the boy previously mentioned rushed by shouting "I'm Tarzan," finally climbing a tree to prove it.

"Tarzan" and the observer then entered the building. A glance at the clock showed three o'clock. The director had placed three tables end to end and set 32 chairs about the long table thus formed. The two girls previously mentioned persuaded "Tarzan" to use his immense strength to help them distribute a glass before each chair.

Two teachers arrived. One went directly to the kitchen, the other stopped to talk with the observer, who talked voluminously until told by the teacher that she must glance over her lesson before the children arrived.

Three more girls arrived on the run and fought for the same chair at the table. A tall angular negro girl strode in, threw her books on the floor, and grabbed for a chair, just as one of the girls who had been fighting decided to give-up and take the chair the negro girl was reaching for. A scuffle ensued, which subsided as the director walked into the room.

It is the custom for a host and hostess to be appointed at each session. This is to create in them a feeling of responsibility. None of the children eat until the host and hostess begin. The director had come in to make these appointments.

There are two boys and five girls present when the Teachers begin serving. Each is given two Graham crackers and a glass of chocolate. Others struggle in, many of them negro. There are five boys and ten girls present when the director asks for quiet and gives thanks. The attitude of the children is surprisingly reverent.

A glance at the clock shows 3:20. Others come in running and found places at the table. Soon most of the children are holding up their glasses, and shouting for more. A delegation of four negro girls arrive and find places. There is general confusion as some get up and run around, and others shout for more chocolate. The teachers have difficulty keeping order. The director

calls for them to line up; a. for rush to form a line. On the second call, most of the children are massed before the door leading into the main auditorium.

Director: "As soon as we are quiet, we will go in,-- silence--listen for the music. We're waiting; girls, cut it out." A white girl and colored girl go into a clinch, the former crying as the latter delivers a hard kick on the shins.

Director: "Everyone listen--cut it out, girls, both of you. You and the girl in front of you, come up here. Get in line, everyone, and get quiet." No result; continued disorder.

Director: "We won't go in until everyone is quiet." Finally, all are quiet as music is heard in main auditorium. They march in, in fairly good order.

Woman sitting at the piano rises and says, "We'll sing our Christmas songs. 'Joy to the World,' without the piano." They sing one verse.

Woman: "Everybody watch me; some were doing this way." (She waves her hands.) Leader comes in on platform behind piano and stays there until he begins to speak. They sing another verse.

Woman: "Good, only some were not watching." 'Silent Night.' Remember we were going to sing it softly". They sing.

Order is good, except that injured girl previously mentioned is crying and coughing. A teacher is sitting with her trying to comfort her. Others look around and smile--they titter every time a big sob escapes. The colored girl who was responsible for the damage alternates between expressions of worry and triumph.

Woman: "Some of you don't seem sure of the words." She repeats them. They sing last verse again.

Woman: "Let us sing, 'Oh, come all Ye faithful,' only two verses." They sing.

Woman: Announces, "Away in the Manger." They sing. "Last week we made the same mistake. Just hymn, first;--- Jesus has two notes. Sing it from the beginning."

Woman: "'Little Town of Bethlehem', so you'll know the music." They sing. "That's enough for today."

Leader begins: "We won't take time for another song as some boys are waiting for me in my office and may tear down the building if I don't get back soon. WE've just past Thanksgiving, so I'm going to tell you a Thanksgiving story. All right, girls; who's doing the talking, you or me?"

"You."

"If anybody is going to talk, it is me." He tells the story of a girl whom he once knew who had nothing to be thankful for. She had had an accident at four years

1
-1-age and her spine had become affected. She had been paralyzed by scarlet fever. He knew her when she was forty. In all this time she had never been able to raise her hand to her face. She lay all the time on a baby buggy frame. He gave a detailed description of her terrible condition and went on to say that she was not a very happy girl as she had learned to use her teeth and tongue to cut letters on apple peelings, crochet, and also tie a bow on ribbon.

Her parents were Seventh Day Adventists and very religious. She said to herself, "Here's a way to make money for the Lord." She sold the things she made and gave the money to the Lord. Her friends gave her a new buggy. The leader heard her say, "I had so many blessed times on the old buggy, I hate to see it go."

"The good Lord does lots of things for us that we are not thankful for." He closed with a prayer. There was a constant bobbing up and down of heads and whispering during the prayer. Some were wateing and getting ready to run as soon as it was over.

Announcements by director: "Last practice for those in the play after class."

Woman: "Don't you think it a good idea for the children to invite their fathers and mothers to come?"

Director: "Yes, I meant to mention that, but forgot it. Everyone invite their Fathers and Mothers." They rushed to their classes.

11.

The girl came over to where the observer was sitting and arranged her drawings which consisted of a rabbi and several pupils, in the position they would take during their lesson period. She said the teacher was Rabbi Ben Ezra. One of the pupils was Joshua, who she said was listening more closely than the others. She then told of the school life among Hebrew boys. In the mean time the class had been dismissed.

EVALUATION BY CRITERIA

I. Respect for personality.

1. The incident of the fight between the negro and white girl indicated a lack of respect of the pupils for one another. However, in the class session a very different attitude was taken by the pupils toward one another. The playing of crayons with one another furnished a concrete example.
 2. The class session also showed a genuine understanding and respect for outside groups. The particular emphasis was on the Jews.
 3. The worship leader obviously had no respect for the personalities of his pupils. His whole attitude was one of domination. However, the class teacher gave her fullest attention to respectfully answering the questions asked and trying to appreciate their difficulties.
-

CASE C

JUNIOR GIRLS' CLASS

In a large down-town church, the following observation was made.

The observer arrived fifteen minutes early, entered the edifice and went up to the Junior Department. No one arrived as yet. The room looked very neat except for a foolish picture on the blackboard. The chairs were arranged in semi-circular fashion four rows deep, on the central carpeted section. At one side stood a low, semi-circular table with small chairs around it. This was for the fourth grade girls. At the other end stood two larger tables, one for the fifth and sixth grade girls and one for the fifth and sixth grade boys. Ideally, there are four classes in the department, two for boys and two for girls, but this Sunday there were not enough boys present; hence the two classes were combined. The room was well ventilated. The walls were light colored, and the whole atmosphere was one of light and cheer. In the center front stood the Superintendent's table, at her right a piano, and at her left a blackboard.

In a moment or two after I arrived, one of the older girls came in. I went out into the hall where I met the Superintendent. As I came back in with her, I noticed

from the blackboard. The

Superintendent said, as she came in, "That is one of my Juniors pounding on the piano." She discovered one of the older boys in another department and brought him in. He was saying, "I liked it."

Supt.: "Did that sound good to you? What did you think you were playing?"

Boy: "Oh, I was trying to play 'My Country 'Tis of Thee'. Gee, I'd like to play the piano."

Supt.: "It's too bad you can't take le song."

Boy: "We take lesson? I'd flank 'em first thing."

Another girl who came into the room remarked that she could play the piano, and a general spirit of friendliness was shown between the three pupils who sat in chairs on the front row and the Superintendent who listened and talked as she was getting out papers, quarterlies, etc., from a wall cupboard in which she could lock their materials from week

Sam, this older boy: "How come I didn't get promoted?"

Supt.: "You aren't in Junior High, are you?"

"No."

"That's why. As soon as you go into Junior High, you leave here."

Another boy arrived and several girls. They all visited quietly among themselves in a friendly manner until 9:45 when the worship service began with nine pupils pre-

three teachers, the Superintendent and the observer,

The pianist had not arrived; so the Superintendent sat at the piano to play, saying "Everyone sing as loud as you can. I can't see you; so I'll have to listen for your voices."

The pianist arrived before they began to sing. A new teacher who had been whispering to the observer asked for the number of the song. The Superintendent reported it in very kind tone. They sang "This Is My Father's World", quite heartily, but not too loud, once it for Sam who is a little ahead of everyone else and fairly slow time. The Superintendent pays no attention, and most of the pupils ignore him.

Observer: "What was the song you were supposed to learn by heart?"

Teacher: "When Morning Gilds the Sky."

"Who wrote it?"

"Cannell," answered one girl.

"Whom do we praise?"

"God," someone said rather reverently. It was not shouted in chorus.

"When do we praise Him?"

"In the morning." And another said, "When morning gilds the sky."

"What other time?"

"At night."

Sam, wiggling; "He's always punishing me".

Superintendent goes right on, paying no attention, and the boy, who was teasing Sam, stops.

They sing the hymn well.

Superintendent: "Who knows the 'Hills Were'?"

No response; so she sings it. "I will extol thy name, O God----- Sing thy praise-----etc."

Supt.: "We will have our call to worship: (She used a fitting call to Worship from the Hymnal.)

The Superintendent asked them to stand and sing "Holy, Holy, Holy." While they are still standing at the close of the hymn, she says, "We will stand for our prayer."

The Superintendent reads a good prayer reverently, and they all repeat the Lord's Prayer. Here again Sam is a word ahead but is ignored by the majority.

Supt.: "Our Scripture this morning is about Jesus telling the disciples not to be afraid. Are you afraid of anything?" They all sit still and just look at her; finally one hand goes up. It is a girl's hand.

Supt.: "What are you afraid of?"

Girl: "A lion."

Supt.: "Not a caged lion? Are you afraid of a caged lion?"

Supt.: "You should not be afraid of anything but of -----"

Black-hawk thought, "How can I? Go clear back there again?" He was afraid of the dark. He was afraid of the wolves, and the spring seemed so far away, but he started. He ran all the way to the spring and dipped his pail in the water and started back to the camp-fire. All the way back he was so frightened. He couldn't see his way. He heard a growling noise in the bushes and he spilled some of the water. Breathlessly he reached the old Chief once more. The Chief looked in the pail, but it wasn't full. He just grunted. He passed it all the way around the circle and every other Chief just grunted. He gave the pail back to Black-hawk and said, "You must go again, and this time bring it full. You must be more careful."

Black-hawk started the third time. This time he stood up straight. He took little steps. When he reached the spring, he filled the pail brimming full and as he stood there he said, "Who's afraid? I'm not afraid. There's nothing to harm me. It's only the darkness." He started back saying to himself, "I must walk slowly this time and not spill a drop," and he didn't spill a drop. He reached the big chief with his pail full of water and the Big Chief said, "Ah! This is full. You have conquered fear," and he passed the pail around the circle, and each chief said "You have conquered"--When the pail came to his father, he said, "I am proud of you. You are a brave boy, but not only have you conqu

your books. You must bring your Bibles, there are so many things to look up." She finished calling the roll, and said to one of the girls, "You might find the lesson and hand the quarterly to our visitor."

Teacher: "We are going to make quilts for baby cribs for the children in the Chinese home. We will meet the second Saturday in every month. I am going to call your Mothers and ask them if you cannot spare the time."

One of the Girls: "Only once a month? Ah-----!"

The teacher explains that if they meet regularly once a month it will be better enough. She asks them to come as early as they can.

Teacher: "What was our lesson about last Sunday? What kind of people?"

One of the Girls: "Handicapped."

Teacher: "Yes, handicapped people. Who were some of them?"

One girl: "Roosevelt"

Teacher: "Yes, President Roosevelt is handicapped physically. The one from the Bible was the blind man whom Jesus healed. I have a few Bibles. I'll give you some memory verses. We're going to have notebooks, but I didn't get them ready for today. We will have them later."

you a picture of the school in the time of Jesus." (She distributed one picture to each of her pupils.)

Miss Wong: "This term we are going to study the story of Paul. This picture represents the kind of school that Paul attended when he was a child. He learned about the Bible, the laws, and everything."

The story of Saul of Tarsus was told. They listened with great delight. After the story, papers with figures of houses, trees, and birds were handed to the pupils which they were to color with crayons.

The bell rang soon after the children began coloring. The teacher then told them that they could take the paper home. She followed her pupils who went down stairs with the observer.

Observer: "You have a group of lovely children. What is the attendance of your class?"

Miss Wong: "I have about ten pupils. Two were absent today on account of illness. I will go to see them this afternoon; they live not far away from here."

Observer: "That's nice."

The children took the same seats as before in the auditorium. It was very noisy.

Superintendent: "Now we shall have the report of the Secretary-Treasurer."

A boy went to the front with books and envelopes in

his hand.

Treasurer: "Last Sunday the attendance was 116.
Today we have 117. Collection for this morning was \$1.42."

Superintendent: "Thank you. This morning Mr. Chan's class will review the lesson."

At this moment Mr. Chan stood up and was followed by seven boys ranging from about age nine to twelve. The class marched down the center aisle and went up on the platform. A boy sat down in the chair, laying the part of a rabbi. Five others sat on the floor with their feet folded.

Teacher: "Chong Lee, recite the Golden Rule."

Chong: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the truth." II Timothy 2:15

Teacher: "Very good. Now Sing, please recite yours."

Sing: "Do your ut---Do your utmost-----"

Teacher: "You lazy boy. Don't know your lesson again. (He hit him on the head with a long stick.) "You may stand up in that corner there."

The audience laughed.

A small boy went up to the platform from the rear of the room holding several books in his hand. He walked up to the teacher.

Teacher: "My little boy, what do you want?"

Small boy: "I want to come to your school."

CASE F

JAPANESE

The class observed Mr. [redacted] I observed first
grades in a Japanese Church school. The teacher attend-
ed college and she is now teaching. She has a sweet dis-
position and she chose to teach in this department because
she loves children.

The observer entered the classroom at 10 A. M.
fifteen minutes after the scheduled beginning of classes.
The teacher had just arrived and was getting her class
ready for study. The class consisted of six pupils on
time. The enrollment is 8.

For convenience, the pupils will be A, B, C, D,
and the others will little or no talking except when re-
citing with the rest of the class. The pupils and teacher
were seated around a long table. The teacher passed out
the papers. After the little children had looked them
over, the teacher asked, "What stories did you have last
time?"

In answer to the above question by the teacher:

C answered: "About a little boy."

Others all at once: "Going out to hear Jesus." "He
bought his lunch."

Teacher: "What did he do with his lunch?"

C: "Shared his lunch."

Teacher: "What did he do with his lunch?"
C: "Shared his lunch."

... now for him, and then there were others there that didn't have any, he showed it with Jesus!" (The girl: not attentive and playing with paper.)

Teacher: "I'm glad you remember your story so well. Shall we now look at these pictures? Who is this?"

C: "Policeman helping cross the street."

Teacher: "Charles' mother taught him a song-

'Stop, look, listen

Before you cross the street;

Use your eyes, use your ears,

And then use your feet.'"

(All are not in attention and help discuss story.)

A: (accidentally) "Why are you so late?"

The teacher seats her and gives her a story paper and sits down.

B: (last entered girl) looking at paper: "And she's laughing!"

Comment is repeated by a member of the class: "and then use your legs to walk" - (apparently trying to read the paper)

E: (again interrupting) "What does this say?"

Teacher begins the story again: "Charles' mother taught him a song, etc. Sometimes at the gate, he met a friend called Stephen's, a Mr. Brown."

Teacher goes around class, listening to some members.

B: "Are we going to worship?"

Teacher: "Yes, we will color and then go."

Several: "Can I have some crayons?"

All become interested in contents of small box and three group together to look at contents.

"Can we have pencils, too?"

"Look at mine, teacher."

Teacher: "That's nice, isn't it? The birds!" (She keeps on around the class.)

There is a general hum of conversation.

Several: "Please pass crayon box."

B: "I'm havin' it". (she holds on to box.)

D: (repeating) "Please pass crayon box."

"Lookie." (She holds up paper)

B: "Please pass crayon box." (She's had it most of the time) D brings box and holds it.

B: "I need a color."

D still holding it. C walks around to peer in box.

"Green."

"I'm using green."

B: "I don't want to go in to worship."

A: "You stink."

Others: "You stink, you stink."

Quiet box: Ten minutes (or so more.)

1
 % of the total Japanese population in California 1980 to only 50% in 1931, while the second-generation increase increased from 34 to 60%. The average age of first-generation is 50 years, and that of the second is 18. Of the second-generation, 85% are still in school, but those who have finished school seem to be reasonably successful in adjusting themselves financially where they have once secured a start. They have formed a Japanese American Citizens' League, which holds conventions, discussions, etc.; and attempts to solve some of the problems common to their group. In considering possible solutions, it must be kept in mind that it is difficult to lead a Christian life in an economic and social order that is not Christian."

The members of the PAHEL were introduced and took seats on the platform.

Q: "Are there prominent racial characteristics?
 Q: are the so-called racial differences merely 'handles' which we use in an attempt to keep apart certain economic and social classes?"

A: "There are differences between racial cultures, which are very real, and not merely existing in the mind of the person who observes the differences between the peoples."

Q: "The differences may be merely temporary and
 -----"

the problem: "What are we going to do about it?" /

J: "We have to deal with race prejudice, right or wrong. There is no ready solution for race prejudice. There was formed here in Oakland some years ago a gentlemen's agreement whereby the real estate brokers agreed not to rent or sell property to negroes in a white district. A colored broker helped to bring about this agreement. Some owners signed a covenant not to permit anyone other than Caucasians to occupy or become the owners of their property."

A: "What if the Court should declare the covenant invalid?"

J: "Then ethical considerations would have to prevail."

I: "Do you think segregation promotes good will?"

J: "On the whole, yes. At least it avoids racial clashes."

A: "What about the effect on the race excluded? Does it have a bad effect?"

J: "Probably does, unless they are philologists."
(This answer was not given so smilingly and lightly as his explanation of the "gentlemen's agreement" and of the "covenant.") "You know, property values are built on social prestige, and the race problem enters into it. Race segregation sometimes works both ways; for example,



I.

Lack Of Group Organization

A class period by its very nature is a social experience. This necessitates participation upon the part of the pupils. When any group of children are together, they will have an active part in whatever is going on, regardless of what the teacher may do or say. The participation may take the form of pinching one's neighbor, making "wise-cracks", etc., but there will be participation. This characteristic of children's groups must be utilized by the teacher. If he does not, the result is a lack of interest on the part of the pupils in the lesson and shattered nerves on the part of the teacher who wonders why the children haven't been taught better manners at home.

Both children and adults are vitally interested only in the thing in which they have a part. An indifferent member of a group becomes a working enthusiast when he has a part in the making of the plans and the carrying out of those plans.

In thirteen observations collected for this study, only one class had a student organization for carrying on class activities and helping the teacher in the class problems. It is my opinion that more character values can be taught by the experiences of

organizing, developing a program and carrying it out, on the part of the pupils, than the best teacher can instill in his students by the purely transmissive method in which the teacher shoulders the whole burden. A teacher may, by the power of his personality, inspire loyalty to himself, but this is not developing a group consciousness which is essential for the highest development of the individuals in the class. By this, I mean that while it is fine for boys to follow men of noble Christian character such as their teacher may be, we should not be raising Christian followers, but Christian leaders. The great need of the world and the church today is for leadership. Millions are ready to follow anyone who can lead them. It is the duty of Religious Education to produce these leaders. The only way to do this is to give our pupils experience in leadership. For this reason, I am convinced that every class in Christian education should be organized with officers and committeemen and these allowed and encouraged to assume the responsibilities of their position in relation to the group.

However, this cannot be accomplished by the teaching that merely says, "We're going to elect officers", and then proceeding to have the class do this. The desire must come from the group, and the need of

intelligent, active group, the need will become apparent if the teacher will allow it to. An example of how this need came to the realization of the group will be seen in the observation of a Junior High Boys' Class.

To summarize: class organization is essential for two reasons. (1) It produces group spirit and interest; (2) the by-product of leadership training can be achieved in no other way.

II.

Lack Of Evaluating Process

A glance at the evaluation chart will show that "provision for evaluation" is the most neglected principle in the cases given.

We cannot expect children or adults to receive the fullest value from our teaching unless they have a full appreciation of why they do a thing and an understanding of the results of what they do. This process of evaluation takes place, regardless of what the teacher does. It is the teacher's task to see that a full understanding of the results are given the pupils, so that they may be able to make wise decisions in their evaluating.

For example, a class is asked to give money for missionary work in China. The child consciously or unconsciously evaluates the worth of Chinese mission work and the worth of a bar of candy. He weighs the values. If there has been no provision for adequate evaluation in the classes' study of Chinese missions, the candy bar is sure to win.

This may be more humorous than serious, but let us carry this principle to other fields. What if, in the studies in Christian character and social responsibility, an adequate evaluation and experience in evaluation have not been present?

By way of complete coöperation between the Church School, home, boy scouts, and all other types of organized society, can the child be given the proper knowledge and experience to make adequate evaluations.

However, there are many things the Church School teacher can do:

1. He can see to it that the major facts are placed before the pupils.
2. He can keep before them the highest ideals, both by teaching and by example.
3. He can be sure his pupils are conscious of a reason for doing certain things.
4. He can interpret their experiences to them in the light of his own Christian experience and also that of the pupils.
5. He can lead them in the experiencing of the results of the problem they have been working on.

III.

Lack Of Connection Between Worship And Lesson

Only in the observation of a Chinese Sunday School was there any connection between the class experience and the worship experience.

The danger in this condition is that what the pupils learn in class may become entirely separated from the worship experience, and the worship experience become foreign to practical life situations. Now this distinction may become fixed in the mind of young people may be illustrated by a remark I overheard in a conversation between two young men. One had asked the other what was done in the meeting of a certain group. The answer was, "We have a religious service to open the meeting, and then we discuss things that we are interested in". Obviously, this young man failed to understand that those things in which they were interested were as much a part of religion as the opening service.

However, the problem is a difficult one. In a department of four or more classes, with each class studying a different lesson, it is practically impossible to connect the worship period with all of them. A possible solution is to have the worship period

by classes, but this would prevent the valuable contact with other classes.

The system used in the Chinese School case appears to be a commendable practice. Each Sunday, a different class presents a review of what they have been studying to the whole department, in one form or another. In this way, each class knows what the other classes are doing and receives some of the benefit of the others' experience. Once every month or two may be sufficient to translate the experience of the class into definite worship experience. At least it is better than no connection at all.

IV.

Lack Of Sharing In The Planning Process
And The Making Of Choices

Perhaps enough has been said under the first heading about the value of allowing the pupils to do things for themselves. However, it is necessary that this pupil participation be carried further than mere organization of the group. The lesson itself and the decisions reached must be based upon the intelligent and thoughtful choices of the pupils, if they are to be vital to the child.

The majority of cases studied showed that the entire planning of the lesson was in the hands of the teacher. Furthermore, the conclusions were the teacher's rather than the pupils'. In those cases in which the pupils made a choice in answer to a question, it was obvious that they had been previously taught the "right answer".

Church School teachers must realize that they will not always be able to make choices for their pupils. Sooner or later, the child must make his own choices, and the sooner he learns to do this, the more stable and permanent will be his Christian character. Also, the teacher must face the fact that a choice which does not grow out of the child's own

experience and understanding of the child's own life, and

V.

Need Of Teacher Training

Without an exception, the reporters of thirteen observations reported that the teachers were capable Christian people, but----- . The exceptions which followed the "but" , all pointed toward a lack of adequate training. The methods or materials were out of date; this statement sums up the major objections raised to the sessions. The prayer of the minister in the Chinese School was a masterpiece of fifty years ago. The leader of the worship service in the Week-day Church Schools is a fine Christian, beloved by his people, but he has no conception of the children's point of view or the function of a leader of children. The Primary teacher didn't realize that it would have been better for the children to have answered one question fully than to ask and answer a dozen herself.

It is surprising that this condition exists, for the East Bay has frequent training schools of high standards, with large attendance. However, only a small percentage of the total number of teachers have completed the courses offered . This may account for some of the lack of adequate knowledge. But a more -----

VII.

Need For A Higher Type Of Leadership,
And The Raising Of General Respect For Church Schools

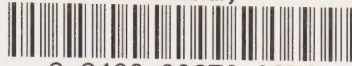
My concluding remarks are based partly on the cases studied and partly on general observation. The previous six conclusions have two basic needs in mind; first, and most important, a more vital Christian experience for the pupils, and second, but also of primary importance, the creation of respect for the Church School on the part of thinking people. The Church program of education is in disrepute today. The reasons are obvious from a consideration of the cases studied. Well meaning, but untrained and unprogressive leaders form our staffs, because they were the only ones we could persuade to serve.

The Church School must have the very best of Christian laymen for teachers, but we cannot demand their services, until we have raised our standards high enough to gain their respect. Such organizations as the Boy Scouts by virtue of their high standards and effective methods are able to demand the active support of leading professional and business men, both in financial matters and actual leadership of groups. The Religious Education program of the church has

potentially a higher and greater service to render humanity than these organizations, for the Church deals with eternal values and appeals to a higher loyalty. If we do not believe this, we might as well close our doors in favor of those other organizations, and wish them Godspeed.

It has been the purpose of this paper to show, through examples, the condition of religious education in some of our churches in the East Bay, in hopes that some may be stimulated to consider the situation seriously, and an effort be made to raise the standards to a level demanding the respect and leadership of the best in our communities, and achieve a usefulness and effectiveness consistent with the high purpose for which we strive.

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